

Geography and Economic Development 165

households of *chakars*, from whom he claimed both labor services and rent in kind. 566
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When the water finally gets to the field, its allocation to the cultivator is calculated in terms of the flow for a certain number of hours, according to the width and depth of the canal. Millers have the right only to run water over the wheel, and must then return it to the canal. Such matters, together with the maintenance of registers and the supervision of upkeep, are under the authority of an official called the *mirab*, who is locally elected, which means that in his election the locally influential families usually determine the choice. In addition, Moslem religious officials have certain traditional rights, especially of adjudication. Within localities, disputes are most frequent in the spring, when each cultivator is eager to be the first to get water on his land. Between localities, the most important disputes are between upstream and downstream communities. Disputes have been going on for twenty-five years between Yarkand, which is big and powerful, and Merket, which is smaller but rich in the cultivation of cotton. Quarrels can be carried from lower to higher authority. A dispute between the villages of Punak and Malihalihan, in the subdistrict of Chira, was carried up to the district administrator of Khotan, who decreed that for two days each month in February, April, and June Punak should turn over its flow of water to Malihalihan. The intervention of higher authority is a traditional opportunity for the collection of bribes by Chinese officials. 312
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Oases vary greatly in size but closely resemble each other in structure. Every oasis has a village or town, sometimes a walled city at its center. Larger oases may have several such towns. These centers are called "bazaars" and serve as market places for farm produce. In the larger bazaars there are also artisans such as blacksmiths, carpenters, coppersmiths, cobblers, and wheelwrights. Smaller bazaars, which cannot support many permanent shops, have their market day on different days of the week and the merchants and artisans visit them in rotation. 361
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Around the bazaars are the farms, each with its own homestead. An important function of an oasis bazaar is the distribution 361
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487 been record time. Gerard's pony also tried to break the flat-racing record for Kashgaria on this stretch, with the result that four miles out of Suget we came up with G. standing ruefully by his steed and holding half of one of its hoofs in his hand ; it had put its foot into a hole, split its hoof, crossed its legs and turned head over heels all at once, it appeared. Fortunately the ground was soft. In a leafy suburb of Yangi Hissar we were welcomed with mounds of toffee, melons of vast size and many loyal speeches by the Indian Shylocks of the town.

622 Further on the District Magistrate and the Commandant of the Garrison met us and we went through the formality of the official tea-drinking. The Amban was a complete contrast to him of Tashqurghan ; he was a stout, clean-shaven, intelligent type of person, rather like a mediæval monk. He had once, he told us, been a student at the Peking law-schools and had served as a judge somewhere on the coast. The Celestial effect of his black satin coat and his cream-coloured silk skirt covering close-fitting white calico trousers was somewhat spoilt by a bowler hat which had seen better days.

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[443] Escorted by the local soldiery we moved slowly in procession into Yangi Hissar. It was a relief to enter the cool, dustless streets of the bazaars, which here are not domed as in Persia but roofed after a fashion with sacking and wattles. The shops struck us as neater and cleaner than those of India or Persia, the counters of the many food-shops, fruiterers, butchers, etc., being well scrubbed. The Chinese shops are particularly neat and tidy, and reminded one of village "general shops" at home.

574 Hardly had we arrived at the garden of the empty Swedish Mission bungalow when the Amban and Commandant, most courteously according to Chinese ideas, came to call. Fortunately the Aqsaqal had prepared tea and a noble spread of fruit and sweets. During this function we were treated to a little bit of Chinese servants' manners which very nearly upset our equilibrium for good and all. When he sat down, the Amban took off his bowler and handed it to his servant, who stood behind his chair. The servant, who already wore a decrepit Homburg, took the Amban's hat and coolly, as if it were the most natural thing to do with it, clapped it on top of his own ! During the rest of the meal we all had to keep our eyes firmly averted from the two-hatted servant, for anything more ludicrous than the sight of his solemn, old-family-butler face surmounted by the Amban's seedy

A CENTRAL ASIAN ARCADEY

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"This is how they work. As every one who is acquainted with Muhammadan countries knows, it is a *sawāb* or merit-acquiring action to give alms to any beggar, whether he deserves it or not. Consequently the fraternity flourish even as the green bay tree; also, they hear all that is going on. They therefore make admirable spies and allies for the police. Suppose, then, that an opium-running convoy from Afghanistan is reported by the beggars to be approaching Yarkand. The smugglers always break up into parties of two or three among the foothills above the city and endeavour to enter with their loads by night. The Chief of Police then calls the Chief of the Beggars to his garden outside the city and the two of them concoct a plan of campaign something like this: on the nights when the smugglers are expected the Chief of the Beggars will post parties of his men near the most likely of the many holes in the city walls, with orders to intercept any smugglers they can get hold of and drag them off to the garden of the Chief of Police; the *pashraps* or watchmen are to patrol the streets and environs of the town and do likewise. When the time comes the two Chiefs await the result at the appointed place and divide the spoil, which usually consists of heavy blackmail in kind taken from the captured smugglers.

"Think of the dramas that must be enacted at a place like Yarkand! There must be enough in one year to make plots for a score of 'Hassans.' Everything is there, from the comic rivalry between the Chief of Police and the Captain of the Military, who is represented by the Tungling or (Chinese) commandant of the garrison with his locally-recruited soldiers, to the tyrant Harun-ar-Rashid and his torture-chamber. General Ma, Titai of Kashgaria, with the big hay-chopper with which he slices men's limbs off joint by joint, would play the latter to the life."

The oases of the Tarim Basin are a land flowing with milk and, if not honey, almost everything else. D. has a vivid and by no means overdrawn picture of the Kashgar bazaars in one of her letters home.

"In the autumn the bazaars, always well supplied, positively overflow with things to eat. Millers sit in their shops behind mountains of flour, next door to them grain-merchants squat surrounded by huge sacks of golden corn-cobs, rice, wheat and millet. The vegetable stalls are weighed down with enormous onions, lettuces, cabbages, bundles of spinach and strange local vegetables which are new to us. Even the tinsmiths, the cloth-merchants, the cap-sellers have fruit and vegetables to sell, and at every corner sits some one with baskets of peaches, melons, pomegranates and grapes. Luscious nectarines fall off the stalls and the street-boys do not even trouble to pick them up. Horses and donkeys snatch at bundles of hay or dried lucerne

but the extreme difficulty of the frontier, and the countless secret paths by which determined men riding ponies like mountain goats can import the drug, make the prevention of smuggling an impossible task. Also there is the co-operation between the two "Hassan" characters described above.

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• 443 511 as they pass, and nobody minds, for the loss of one or two bundles matters little among so many. In this country everybody seems to be eating all the time. Not only in the town but for miles along the roads leading to it there are wayside food-peddlars every hundred yards, the very poorest of whom has a few handfuls of nuts, slices of melon, and a pomegranate or two to sell; the grander ones have booths or large barrows shaded by umbrella-like canopies of matting and piled up with strange sloppy white sweetmeats and 'mantas,' which are made of minced meat enclosed in thin cases of dough, as well as with the usual melons, peaches and other fruit. No wonder that the Kashgaris are a fat and cheerful race."

465 The cost of living for Europeans at Kashgar is lower even than it was in India thirty years ago. Wages are absurdly low. The only one of our servants who drew a comparatively high wage was Ahmad Bakhsh, who received 60 rupees (£4) a month because he was an Indian and in exile. Our excellent cook, Daud Akhun, drew 10 taels or £1 6s. 8d.—and other servants in proportion down to honest, smiling Salih Akhun, who did third gardener, kitchen assistant and odd-job man, for the princely sum of 16s. a month. Salih Akhun's manners were delightful; whenever he saw you a grin spread over his rugged face and his right arm moved like clockwork across his lower front in the Turki salute. As for food, here are some of the average prices D. paid in the course of her daily house-keeping:

571 435 262 Meat (excellent mutton every day, beef Thursdays only), 2d. per lb.; ox or yak tongues, 8d.; kidneys, 5 for 2d.
Eggs, 2d. a dozen.
Chickens, 4d. to 6d. according to size; large fat ducks, 8d.
Milk, 1d. per pint; cream, 8d., from which we made our own butter.
Wheat flour (poor quality), ½d. per lb., rice ditto.
Cabbages, 1d. each, spinach 1d. per lb., potatoes and tomatoes, 2d. per lb.
Apricots, in season, per basket of about 3 lb., 1½d.; peaches and nectarines, 2d.; grapes, 3d.
Dried fruits (apricots, peaches, raisins), 1d. per lb.
Game in season: pheasants and wild duck, 6d.; teal and partridge, 4d.; snow-cock (twice as big as a pheasant), 1s. 4d.

262 Fresh fish was an item which often appeared on D.'s menus, the best kind being the *asman-belek* or "heaven-fish," which is very much the same as the "mahseer" of India, and is found in both the rivers which flow past Kashgar, the Qizil Su and

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All



KASHGAR ON BAZAR-DAY

[Face p.80]

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563 leaders from every five-tent group meet on problems of
622 importance such as taxes, Oirat-Chinese relations,
628 internal administration, new regulations and laws, etc.
S
792 This assembly of a tribe is called in Oirat: xurug.
443 Lamaseries function as marketing centers and these are
the only places where non-patrilineally-related people meet
each other in order to trade their products and where they
go for religious festivals.

S
563 There are slight differences in herd ownership and
619 management between the various tribes of the Western
233 Mongols. (They call themselves the "Dürwön Oirat" (or
422 "four Oirat") or Ulan-Zalatan ("those who wear red
tassels on their hats).) The main tribes of Western
Mongols are the Torguts, the Dürböts and the Ölböts plus the
Oirat proper.

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602 Some tribes merge the herds of related and non-related
609 individuals while others do not. The basis for different
types of economic activities is the "non-kinship-relationship."

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563 Some Western Mongolian tribes came in contact with
177 other peoples more than other tribes did, in the course of
history, with the result that customs, usage, and tradition
underwent slight changes. Nevertheless, the pattern of
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184 authority, of inheritance, and the fact that the extended
family represents a basic functional unit for purposes of
taxation, exogamy, election, etc., are by and large the
same in all tribes.

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563 The Salars:
794 In the Chinese province of Kansu are found three classes
of Moslems. There are those who have descended from the
merchants on the old trade route from China through Persia
to Arabia; another group has evolved from the Uighur branch
of the Hun family; and finally there are the Salars. The Salars
are of pure Turkish origin and are among the latest arrivals
in China.

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197 To their new home the Salars brought with them the
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197 original Turkish language and to this day that is their spoken
language. The men have learned just a few words of Chinese
and the women hardly any. This is one of the indications of a
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563 lack of assimilation which is characteristic of the Moslems
794 in the west of China. Thus there is a general similarity among
177 the Moslems of Kansu and a dissimilarity between them and
184 Moslems further east. With the progression eastward assim-
ilation of Islam to the Chinese way of life increases to the
extent that finally the only difference is the abstinence from
eating pork.

This difference in the degree of assimilation can be attributed
to four factors: the Moslems in the east have been exposed to

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443 On November 2, 1952, the Qomul (Hami) branch of the Hsin-hua Book Store established the first "self-service" sales station. In November, 1952, in Urumchi (Tihua), the store organized 116 special individual distributors in the various units of government offices, schools and military forces. At the same time, four more sales stations were established.

(489)
(705) To ship the bulky and heavy books to the whole province, the Hsin-hua Book Store utilized the army transportation facilities. With the help of the army, 1,280,000 copies of elementary and middle school textbooks were delivered.

In August, 1952, Hsin-hua Book Store organized a moving supply section to go deep into the nomadic counties Barkul (Cheng-hsi), Ch'ang-chi, Huai-u-mi (Ching-hua) together with the Visiting Group of Sinkiang Provincial Government. It also established a (205) mail order department, accepting also orders for books published in other places in the country and the Soviet Union (Sinkiang jih-pao, January 11, 1953).

Distribution of Communist books has been pushed tremendously by the organized force of the Party. The distribution of the Selected Works of Mao Tse-tung in Uighur and Kazakh started with the organization of a distributing committee at every level of the Party organization above the county. Every member of the Party and the Youth League was required to join in the selling of the book, to his friends and acquaintances as well as in the bazaars. Every branch of the committees had a selling quota to meet. Dancing teams, drum teams performed and marched on the streets to promote the sale. Salesmen were carrying books to every door.

With this kind of high-pressured salesmanship, Hsin-hua Book Company sold in three years (1950-1952): 2,491,531 copies of books; 733,348 periodicals; 1,848,555 textbooks; 2,973,762 international editions of books and periodicals (This included Chinese, Uighur, Kazakh, Russian, etc., among which 1,200,000 copies were textbooks.) This is a total of 8,037,196 copies. Broken down by languages, the figures were:

Uighur	4,018,595	or 50%
Chinese	2,813,019	or 35%
Kazakh	482,232	or 6%
Mongolian	160,744	or 2%
Russian, Uzbek,	562,603	or 7%
etc.		

Compared with the past, these figures are impressive. The impression is modified, however, when the distributed titles are examined. Many of these publications were documents, hand-books, or propaganda pamphlets.

Among these, the periodical The Sinkiang Propagandist was distributed in 782,902 copies in three years. Another best seller was the Selected Works of Mao Tse-tung, translated into Uighur,

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Kazakh and Mongolian by the Propaganda Department of the Sinkiang Sub-Committee of the Chinese Communist Party, which sold 243,395 copies. In 1951 alone, Mao's books, On the New Democracy and On Practice, and the People's Democratic Dictionary sold 134,000 copies.

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IV. Books and Pamphlets

Because the Northwest has been culturally backward for years, most of the books there have been imported from outside. The cultural development of China has thus directly affected the situation in the Northwest. If there are more books published in the country as a whole, the Northwest will proportionally benefit by this fact.

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After the Communists took over, achievements in the publishing business were boosted. In 1951 it was reported that from January to July 6,754 different titles were published, an increase of 158% over the same period of 1950. Among these, 2,540 titles were popular reading. This raised the proportion of popular books to 40.9% of the total.

In an article published in 1952, Hu Yü-chih, the Director of the Publication Administration of the Central People's Government of China, made the following statements: "On October 12, 1951, vol. I of the Selected Works of Mao Tse-tung was published. So far 3,020,000 copies of the first two volumes of this series have been printed and distributed. . . . During the past three years, the state-owned People's Publishing Houses alone. . . have published 48 titles and 3,686,000 copies of the classical works of Marx, Engels, Lenin and Stalin. . . ."

According to his statistics, books and periodicals published before and after the Communists' conquest compare as follows:

Year	No. Copies Published	No. Periodicals
1936		
(Pre-Communist record year)	178,000,000	32,300,000
After:		
1950	274,632,630	35,301,679
1951	669,639,911	176,774,253
1952	882,000,000	180,000,000

(estimation)

He further stated that before the Communists took over, the average number of copies for each title besides textbooks was 2,000. In 1951, the number was 9,782, an increase of about five times. He named the four best sellers in 1951 as follows:

1. The Popular Edition of the Illustrated Explanation of the Marriage Law - 11,500,000 copies.
2. The Popular Edition of the Illustrated Explanation of the Regulations for Punishment of the Counter-Revolutionists in People's Republic of China - 10,680,000 copies.

THE CELESTIAL MOUNTAINS

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lighted, as the most sure means of keeping unwelcome 485
guests at bay. The tins of Keating's powder, which
we had on order, had failed us with the other stores, but
even had we secured them, nothing can finally circum-
vent these insects, which creep along the rafters and
drop from the ceiling on to the hapless victim beneath!
We were soon fast asleep, but at dawn a still worse
plague faced us, for the walls were black with loathsome
flies, and not one moment's peace did we know through-
out our Sabbath rest in Muleiho.

The little town was in the proud position of having 634
been lately raised to the civic status of a 'hsien' city,
in consequence of which it now had its own Resident
Civil Magistrate, whose new Yamen had just been
erected.

A wooden bridge spanned the wide river which 491
rushed by the city wall, and here the inhabitants were
wont to gather in the cool of the day, at the hour when
all the animals of the city were led down to be watered.

The arable land was extensive and splendidly 241
irrigated, and there was every sign of prosperity. 312
Strings of little donkeys, driven by Turki vendors, 443
constantly passed our inn door laden with baskets of
grapes from Turfan. The large black and white grapes
were not yet ripe, but the small seedless variety was
plentiful and cheap. This is the kind from which the
Turfan sultana is produced in such abundance.

A band of children, with whom we made friends, took 136
us up to a court in the Yamen buildings to see a red 278
deer, which had been caught young in the mountains
and was being reared in captivity. Its antlers were
particularly fine, and we noticed that all the medicine
shops of Muleiho were decorated with splendid speci-
mens of such antlers, which are highly valued for
medicinal purposes.

THE CELESTIAL MOUNTAINS

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We left Muleiho as soon as the weather permitted. 272
Our Shansi friends were round early to see how we had
fared, and to bring us a parting present of a slab of
brick-tea, one foot wide by one and a half feet long, and
two inches thick—a most decorative object, being
stamped with handsome patterns. Brick-tea is much
used in the North-West. A small chunk is broken off
and boiled in a kettle of water, making an infusion
which is of a pale colour and nearly tasteless. The
bricks are made from the used leaves of the tea-shops,
sun-dried and pressed into a cake.

The next two days took us past Chitai—'Great 361
Height'—where we stayed in the suburb, the town 751
itself being nothing but a mass of ruins inside a good
castellated wall. We took our next stage by day,
crossing the area which had received the full force of
the cloud-burst on Sunday night. On every hand
we saw the traces of the havoc wrought. Bridges were
swept away, trees uprooted and crops ruined, and we
were told that a large number of cattle had been
drowned, as the rushing mountain torrent burst its
bounds and had overtaken the herds before their owners
could get them to a place of safety. From Chitai we 361
came to Kucheng—'Ancient City'—which unlike Hama 751
is not surrounded on all sides with fertile land, but is
approached over a wide, sandy and treeless plain. [33]
From out of the howling wilderness we stepped direct
into a large town, which appeared to us a veritable
metropolis. Many large shops showed a splendid 366
assortment of such glittering wares as the Chinese love— 443 •
china cups and teapots, perfumes and scented soap, 463
silks and cottons, clocks and hair-clasps. The tailors
sat at their shop doors working Singers' sewing-machines,
the Moslem bakers piled the hot rolls on counters as
they drew them out of the brick oven, and the vege-

- 366 tables were finer even than those of Hami. One street
● 443 was given up to the furriers, who worked in rather
463 showy but inferior skins, the best quality not finding
its way to Kucheng. Another street held the silver-
smiths, while here and there a photographer or watch-
maker advertised himself as being the branch shop of a
Peking firm. The whole business quarter was gay and
prosperous, but the Turki shops were fewer in number
and inferior to the Chinese. The importance of Kucheng
487 lies in the fact that it is situated at the terminus of the
361 great desert trade-route to Peking, which passes by the
439 Yellow River to Paotowchen and Kweihwating. These
two important marts of North Shansi are 1500 miles
from Kucheng, and the camel caravans habitually
travel to and fro carrying the highly-prized bazaar
wares over the desert. In normal times the camels are
always on the move, though they may take from
three to six months to accomplish the journey, but
at the time of our visit this route was closed owing
to the activity of the War Lords. We were told that
whereas before 1914 the British and German goods were
the most highly valued on the market, at the present
time Russian and Japanese wares had superseded them.
It was interesting to find, however, that the Moslem
woman's veil which we desired to buy bore a stamp in
the corner: 'Made in Manchester.' We stayed in a
Mohammedan inn, where we had the immediate *entrée*
to the women's quarters, in which our landlord's
177 wives lived in seclusion. The family was very strict
in its observance of Islamic rites, and five times a day
the prayer-hour was observed. Every morning before
sunrise and at evening twilight a long and elaborate
liturgy was recited by the head of the house. The
purifications which preceded the prayer entailed a
washing of face, hands, arms and feet in running water.

THROUGH FLY-LAND IN A TARANTASS 261

during which we travelled. Earlier in the summer the Manas and other rivers constitute a real peril. The cold in Turkestan and Southern Siberia in early winter increases the hardship of the way, and when the spring thaw sets in, the roads around Urumchi are sometimes impassable for weeks, owing to mud-pits which are so extensive that no cart can negotiate them.

CHAPTER XLIII

ARRIVAL AT CHUGUCHAK

ON September 2nd we sighted Hsihu. It is an important town surrounded by a considerable area of irrigated land, where was the junction of the Ili and Chuguchak main roads. The place presented the usual aspect of a central point used by farmers as a market. The streets were very countrified; nevertheless large sums of money pass from hand to hand between the grain merchants and their customers. There were the usual bazaars, fruit and vegetable vendors, and general shops where travellers might buy a pail, basin, towel, soap, or cigarettes, while herbalists showed a dusty store of rhubarb, cardamoms, liquorice, fennel, cloves, and ginger. The inns were crowded with caravans travelling to Ili, or arriving from Siberia. Knowing that even by tarantass we should not reach Chuguchak for another ten days, and that on leaving this fertile land we should pass through a barren country providing neither fruit nor vegetables, we loaded up once more with cucumbers, melons, and grapes, and late in the evening a vine-grower appeared carrying a basket of splendid fruit freshly cut, on which we all feasted for several days. A long stage of sixty miles, the latter part of which was over a sandy waste between tamarisk

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